¶ Godly Meditations made in the forme of prayers, by S. Augustine.

EX DONO
Bibl.
Bodl.
R. DOUCE

¶ A prayer wherein through commemoration of Christes passion, we desire pardon of our sinnes, and continuance in vertue & godlines.

BEholde (O pitifull father) thy most pitifull son, which suffered for mee beyng so wicked. Beholde (O most mercifull kyng) who suffereth, and remember (as thou art louyng and kynde) for

whome he suffred. Is not this (O my Lorde) innocent, whō although he were thy sonne, thou didst deliuer to redeeme and raunsom a seruant? Is not this the author and beginner of lyfe, which beyng ledde as a sheepe to be killed, and beyng made obedient to thee, euen vnto death, was not afrayde to take vpon hym y most cruel & shamefull kynde of death? Call to remēbraunce (O thou

thou distributour of all
health) that this is he
whome (although thou
didst begette him by thy
power, yet notwyth-
standing) thou wouldest
haue to be made partа-
ker of myne infirmitie
and weakenesse.

Truely thys same
is thy Godhead which
did take vppon hym in my
nature, which was hanged
vppon the gibbet of
torment or crosse, which
in the flesh which he

had taken vpon him, did
suffer sorowful punish=
ment. Turne the eyes of
thy maiestie (O lord my
God) toward the worke
of thine vnspeakable pi=
tie. Loke vpon thy deare
sonne, whose whole bo=
dye is stretched forth.
Marke the harmeles &
pure handes, which do
drop, & distill downe in=
nocent bloud. And I be=
seeche thee, be pacified &
pardon ỹ wicked dedes
which my handes haue
coin=

committed. Cõsider his bare and naked side, being thrust thorow cruelly with a speare, and renue & wash me with thy holy fountayne or well, which I beleue did flow from thence. Marke the vnspotted feete which haue not stand in ỳ way of sinners, but alway haue walked in thy law, how they ar persed thorow with sharp nailes, and make perfecte my steppes in thy pathes,

and make me (of thy lo-
uing kindnes) to hate all
the wayes of iniquitie.
Remoue frō me the way
of iniquitie, & make me
of thy mercye) to chuse
the way of truth. I be-
seech thee (O king of ho-
ly men) by this holy one
of all holy ones, and by
thys my redemer: to
make me runne the way
of thy cōmaundements,
that I may be united &
knit vnto him in spirit,
which did not disdayne

to

to be clad in my flesh. Doest thou not looke vpon and marke (O pitifull father) the head of thy most dearely beloued sonne, a yong man, how it leaned vpon hys shoulder when he was past the most precious death? Beholde (O my most gentle creator) the humanitie, & gentlenes of thy beloued sonne, & haue compassion vpon the feblenes of me thy weake and feble handy worke

worke. Behold (O moſt glorious parent) ỳ torne and rent members of thy moſt kynde and louing chylde, and remember gently what ſubſtaunce I am of. Beholde the paines of God and man, and releaſe and looſe man (which is thy creature) out of miſery and bondage of ſinne. Beholde the puniſhment of hym, that did redeme and pardon, the offence of them that

be

be redemed. This is he O Lord, whome thou didst strike for the sinnes of thy people, although he be thy welbeloued, in whome was founde no guile, and yet neuertheles was he reckoned amongst them that were full of iniquitie.

¶ A prayer wherein man confesseth himselfe to be the cause of Christes passion.

WHat hast thou committed (O Lorde) that

that thou ſhouldeſt be ſo iudged: what haſt thou offẽded that thou ſhouldeſt be ſo cruelly handled and ordered? what was thy faulte? what was thyne offẽce? what was the cauſe of thy death? what was the occaſion of thy condẽnation? I (Lord) I am the cauſe of thy ſorrow, the faulte is in me, that thou was killed for, I haue deſerued thy death, I committed the offen-

ces

ces that were auenged vpon thee. Oh meruei-lous kinde of indgement, and vnspeakable dispo-sition or ordering of mi-steries. The vniust man offendeth: and ỹ righte-ous is punished. The guilte doth euill, and the innocent is beaten. The euill doth trespasse, and the good is condemned. That which the euill man deserueth, the same doth ỹ iust suffer. That which the seruaunt doth amisse,

amisse, ỳ maister makes amendes. That which man trespasseth, God suffereth it. O (thou which art the sonne of God) how low did thine humilitie descend? How greatly did thy charitie euen as it were waxe hotte & burne towarde vs. How farre did thy pitie proceede? whither did thy benignitie and gentlenes grow and extend? how farre did thy loue stretch? how farre

came thy compassion? for I did wrongfully, and thou wast punished. I cõmitted ẏ mischieuous deedes, and they were auenged vppon thee. I did the fault, & thou submittedst thy self to ẏ tormentes. I was proude and thou wast humble & meeke, I was swelled & puft vp, thou wast extenuated, and appaired. I was disobedient, neuertheles thou being obedient, barest the paines & punish=

punishmentes of disobe-
dience. I obeyed and
was as it were a ser-
uaunt to all excesse and
gluttony, and thou wast
punished wyth scarsitie
and lacke of foode. The
tree did draw me violēt-
ly vnto vnlawfull con-
cupiscence and desires,
but perfect charitie led
thee vnto punishmēt. I
presumed beyng forbid-
den: but thou didst smart
therefore, I tooke my
pleasure wyth delicate-
nes:

nesse: thou wast vexed with the crosse. I aboūd and haue plentye of all pleasures, thou art all to torne with nayles. I do tast the pleasaunt sweetnes of the apple: & thou the bitternesse of Gaull. Behold (o king of glory) myne iniquitie & vngodlines, and thy pietie, and goodnes is manifest. Behold mine vnrighteousnes; & thy iustice is plainly declared.

What thing (O my

king and my God) shall I render vnto thee, for all those thinges which thou hast bestowed vpō me? for nothyng can be found in ỹ hart of man, that may worthely recompence such rewards. Can mās wit excogitate or imagine any thing ỹ is worthy to be cōpared vnto thy diuine mercy? Neither is it ỹ office of a creature to goe about to recōpēce fully & iustly ỹ aide & helpe of a Creator.

There

There is truly O ſonne of God in this thy merueilous diſpẽſation, and apoiuntmentes ſomwhat in which my frailenes may helpe a little, if ſo be that my minde once pricked and ſtirred by thy viſitation do puniſhe the fleſhe, with the vices alſo and euill concupiſcences thereof: and thys thyng if thou wilt graunt, and geue me grace to doe, then ſhal it beginne as it were to ſuffer & ſuſtaine

sorrowes & griefes, be-
cause that thou also didst
vouchesafe to die for my
sinne. And so by the vic-
tory of the inward man,
it shalbe armed (thou be-
yng a Captaine) for the
externall and outwarde
victorye, forasmuche as
(the spirituall persecuti-
on once ouercom) it shal
not bee afrayde, for thy
sake to be obedient vnto
the materiall swoord, and
crosse of this world. And
to the tenderness of my

state

ſtate and condition (if it pleaſe thy goodnes) ſhal be able accoꝛdyng to the littie power thereof, to aunſwer vnto the greatnes, and excellency of my creatoꝛ. And this is the heauenly medicine (O good Jeſu) this is (as it were a pꝛeſeꝛuatiue of thy loue. Thys I beſeech thee, by thine accuſtomed & auncient mercies, to poure into my woundes, (the foule and filthy matter of the ve-

nemous contagion, and infection once cast away, which may refresh, and restore me to my former puritie & cleannes, that when I haue tasted of the pleasaunt sweetenes which is to abide in thee it may make mee to despise, & vtterly set nought by the enticementes of this world, and to feare (for thy sake) none aduersities therof, & that I (remẽbring thine euerlasting nobilitie and excellen-

cellencie) may alwayes abhorre, and disdaine the troubles of this transitory world. Let nothing (I beseech thee) be delectable vnto me, nor pleasure without thee. Let no precious, nor beautifull thing be acceptable vnto me but thee: Let all thinges (I beseech thee) be counted as vile, and of no estimatiō vnto me, without thee. That which is against thy nature, let it be irksome, and greuous

also vnto me, and that which pleaseth thee, let it be continually desired of me. Let it irke me to reioyce without thee, & let it delight me to be sad for thy sake. Let thy name be an hartening vnto me, and the remembrance of thee, a consolatiõ & comforte. Let my teares be made vnto me as bread both day and night, searching thy iustifications. Let ỹ laws of thy mouth be better vnto me, then thou=

thousands of golde & siluer. Gene me an ardẽt desire & loue to obey thee, and an extreme hatred to resist thee. I require thee (O my hope) for all thy pitty & goodnes sake to haue mercy vpon my impietye and wickednesse. Make open mine eares to thy cõmaundements, and let not mine hart be inclined (I beseech thee by thy holy name) to any euill thing, to be minded as ỹ vngodly or wicked

men. I require thee alſo by the meruciloꝰ humility, that I be not moued with pride, noꝛ yet wyth ſinners.

☞ Here doth man declare vnto God the Father, that the Paſſion of his ſonne, was foꝛ his reconciliation & attonement with God.

BEholde O almighty God, Father of my Loꝛde, I beſeech thee of thy benignitie & gentlenes to haue mercy vpon me

me, because of the most precious thing ẏ I could find, the same haue I offred deuoutly vnto thee, the thing of most estimation, ẏ I could imagine, I haue presẽted humbly vnto thee: I haue left nothing, but I haue declared it to thy maiestye. There is nothing remayning ẏ I may adde more because I haue cõmitted and betaken my whole hope vnto thee. I haue sent vnto thee my aduocate

carè and ſpoke ſmaū, euen thy welbeloued ſonne. I haue ſeute thy glorious child to be a mediatoꝛ betwixt me & thee. I haue ſet (I ſay) an intercelloꝛ, by whome I truſt to get pardon & foꝛgeueneſſe of my ſinnes. I haue ſeute woꝛde vnto woꝛde, that is, God vnto God, accoꝛding to ý which S. Iohn hath in the beginning of his goſpell, where he calleth God the woꝛde, ſaying: In the beginning

was

was the wooꝛde, and the
woꝛde was with God, &
God was the woꝛde. &c.
which woꝛde (as I haue
ſayd) was ſẽt foꝛ my miſ-
deedes. And I haue re-
herſed vnto thee the paſ-
ſion of thy moſt holy ſon,
which paſſion I beleeue
was ſuffred foꝛ me. I be-
leeue, that the Godhead
which was ſente of thee
did take vpõ hym my hu-
manitie, and nature, in ỹ
which he thought not
ſcoꝛne to ſuffer buffettes,

bonds

bonds, ſpittings, mocks, yea, he tooke vppon him to ſuffer the cros, nailes, and dart. I beleue alſo, ẏ his manhoode being in this my nature, during his infãcy was troubled with creping and ſcraulings, and was wrapt in clothes after the manner of other children, was vexed in his youth wyth labourers, made leane w̃ waking and faſtinges, weryed with iorneying, afterward whipped, and

all

all to tome and rent with diuers kindes of punish=ments, reckoned amõgst the dead, and whẽ it was endued with the glory of resurrection, he caryed it into the ioyes of heauen, and placed it vppon the righthand of thy maiesty, (this I say) he is my mã=hode, way, and meanes of pacifying & appeasing thee, and thy way and meanes of hauing mercy vppon me. Mercifullye looke vppon, heare thy

sonne

sonne which thou didst beget, and the woulde ser-
uaunt which he redeemed.
Beholde here a Creator, & do not despise a creature.
Receiue the shepheard welcommed with a gen-
tle & louing countenance, and mercifully looke vp-
pon the sheepe which he hath brought home vpon
hys owne shoulders.
This is that most faith-
full shepheard, which by
many & diuers labours,
and trauailes ouer steepe

hilles,

hilles, and through headlong and deepe vallies, did search for his owne sheepe that was strayed away, which also when he had found it faint, and almost dead through lõg wandring, gat himselfe vnder it with great reioycing, & making it fast vnto him with a meruelious bond of charitie, lifted it vp out of the depth of confusion, & brought it home to the ninety and nine. Beholde (O Lord)

my king & God almighty, behold a good sheepheard, which rendzeth to thee, that which thou committedst to his charge. He tooke vpon him thorow thine ordinaunce to saue man, whom he hath deliuered vnto thee clean and pure from al spottes through the washing in his bloud. Loe, thy most dearly beloued Sonne hath reconciled vnto thee thy handiworke, whiche was gone far out of the way

way. Loe, a gentle shep-
heard bringeth againe to
thy flocke, him that ỹ vi-
olent pirate, and robber
had driuen away. Hee
hath broughte vnto thy
sight the seruaunt whom
his owne conscience had
made to run away: that
he which by himselfe had
deserued punishment, by
thy sonne beyng his soli-
citour, hath deserued for-
geuenes, vnto whom al-
so for his offences euerla
sting fire was due: ne-

uertheles being a souldi-
our vnder such a Cap-
taine, he doth hope to be
brought home to his
owne contrey. I was a-
ble (O holy Father) by
my selfe to offende thee,
but I was not able of
my self to pacifie and ap-
pease thee. Thy welbelo-
ued Sonne (O my God)
was made my helper, by
taking vppon him mine
humanitie, to the entent
he might cure mine infir-
mitie, that whereof the
first

firſt occaſion of thy wrath did ſpring of the ſame, he might offer vp to thee a ſacrifice of prayſe, & that he might render, & make me alſo well pleaſing to thy goodnes by ý thing, in the which he ſitting now on thy right hande, did alwaies ſhew and declare himſelfe to be equal with my ſubſtaunce, and as it were felow with the ſame. Loe, my hope, beehold in whome is all my truſt. If thou deſpiſe me

(as it were right) for my iniquitie: yet looke vpon me (at the least wise) mercifully for the charitie of thy beloued Son. Geue heed to thy sonne whereby thou mayst haue mercy vpon thy bōdseruant. Looke vppon the sacrament of flesh, & pardon the offences of the flesh. How oft soeuer thou doest remember the woundes of thy blessed sonne: so oft I beseech thee let mine iniquities be hid.

And

And becauſe fleſhe hath ſtirred thee to anger: let fleſh I beſech thee moue thee to mercy, that like as fleſh hath ſeduced, and led me to ſinne, ſo fleſhe may get and obtaine for me remiſſion. For certaynly it is muche, that mine iniquitie hath deſerued, but much more it is, that the goodnes of my redemer may euen of right require. Mine vnrighteouſnes is great, but his righteouſnes is

bigger. For looke howe much God is superiour vnto man: euen so much is my malice and euil inferior vnto his goodnes both in qualitie & quantitie. For what haue I sinned being a man, that the sonne of God being man hath not redeemed? what pride coulde be in me so exceeding hie, but such humilitie as was in him, shoulde bring it downe? what power of death was there in me so great

great, but the punishmẽt which the sonne of God suffred vppon the crosse, might deface it, and vtterly destroy it: Trucly my God, if the sinnes of sinfull man should be wayed in a iust and equall balance, with the loue & fauour that was in our redeemer towarde vs: the East is not so far distant from the west, nor the innermost part of the earth so much seperated from the vppermost part of ỹ

heauen: as they ſhoulde be vnlike, ſo muche leſſe ſhould mine iniquitie be then is his goodneſſe. Now (O moſt noble creator of light) now pardō mine offences for the vnmeſurable trauailes, and paynes that thy beloued ſonne did ſuſtaine. Now (I beſeech thee) let his goodnes be ſette againſt my wickednes, his modeſty and temperance, againſt mine vngracious frowardnes: & his meek

nes,

nes, againſt my fierce cru
cifix. Let his humilitie re
compence my pride: his
patience, mine impatiẽce:
his gentlenes, mine vn=
kinde churliſhnes: his o=
bedience, my diſobediẽce:
his quietnes, mine vn=
quietnes: his pleaſant to
wardnes, my bitter fro=
wardnes: his ſweet faci=
litie and gentlenes, mine
anger & fretting fumes:
to conclude, let his chari=
tie, make amends for my
haynous & deteſtable cru
cifix. Amen.

A

S. Augustines

A deuout prayer to the Holy Ghost.

NOw (O almighty, and holy Ghost) which art the loue of the diuine power, the holy participator & partener, with ỹ almighty Father, & his most blessed sonne, the most mercifull comforter of the sorrowfull. I beseech thee to slide by thy mighty power into the inwarde partes of mine hart, ỹ thou dwelling

ling there, mayst make glad, and as it were ligh ten euery darcke corner of the neglect and forlet= ten cottage, w̄ the bright shining of thy light, and that in visiting the same, thou wouldst ornate and deck with the plenteous= nes of thy dew, the loth= some places therof, which be corrupted with filthi= nes. Kindle the privy wounded parts of the in= ner man, with thy hole= some flames, and with pear=

pearling ſ^y^ inward parts of my foul entrailes with the dart of thy loue. Feed all the inner partes both of my minde and bodie, by the illuminating and lightening with the fire of thy holy and feruente loue. Geue me to drinke of thy moſt pleaſaunt riuer, to the entent I may haue no luſt to taſte any worldly things which be mixed with poiſon. Geue ſentence w^i^ me (O Lord) and defende my cauſe againſt

gainſt the vngodly nati=
on. Teach me to do thy
will becauſe thou art my
God. For I beleue that
in whome ſo euer thou
doeſt dwell: thou buildeſt
an houſe in him for the fa
ther alſo, and the ſonne.
Bleſſed is that man that
getteth ſuch a gheſt, be=
cauſe that by thee, the fa=
ther and the Sonne alſo
will dwell & abide with
him. Come now (o moſt
louing conforter of my ſo
rowfull ſoule) which art

a protector in all necessi-
ties, and an helpe in trou
bles & aduersities. Come
O purger of sinnes, hea-
ler & curer of woundes.
Come the strength of the
frayle and feble, the relie-
uer and raiser vp of them
that slide. Come the in-
structer & teacher of the
humble and meke, the de-
stroyer & plucker downe
of the proud & stubberne.
Come the good and kind
Father of the fatherles,
the gentle Iudge of wi-
dowes.

dowes. Com thou which art a guide vnto them ỳ are tossed in the waues of this tẽpestious world, like as a bright and notable starre is to them that sayle on the sea, an hauen vnto thẽ that are affrayd of shipwracke. Come the worship and honor of all them that liue, the onely health of the dead. Come most holy Ghost, come, & haue mercy on me, make me meet for thee, & mercifully graunte vnto me

according to the multitude of thy great mercies ỳ my basenes may please thy maiesty, & my weaknes, thy almighty power for Iesu Christ my sauiors sake, which with the Father, and thine vnitie, liueth & raigneth worlde without end. Amen.

¶ A prayer to the holy Trinitie.

WIth all my harte and mouth do I confesse, praise, and blesse thee, O God

God the father vnbegotten, and thee O God the Sonne onely begotten, also thee O holy ghost ye comforter, to thee be glory in the worlde of worldes. Amen.

¶ An acknowledging of almightie God in his Maiestie.

O Most high Trinitie, one onely power and vndefiled maiestie, our God, God almightie, I the abiect, and himmost of

all thy seruantes confesse and acknowledge thee, and being the least member of the church, I worship thee with a due sacrifice of prayse, as much as I am able, and according to that which thou hast vouchsafed to endue me withall. And for asmuch as I am destitute of outward giftes to offer vnto thee: Those vowes of prayse which I haue of the gift of thy mercy, behold willingly and gladlie

lie I offer them to thee, whiche bee an vnfayned fayth, and a pure conscience. I beleue therefore with all my hart (O king of heauen, and Lorde of the earth) and with my mouth do I confesse thee the Father, the Sonne, and the holy ghost, to be three persons, and one in substance, the true and very God almighty, of one simple, incorporall, and inuincible nature, incomprehensible, and of such a

nature, as is not in a place, as other natures be & that thou haſt nothing ſuperiour or aboue thy ſelfe, or lower, or any thing bigger thē thy ſelf. But in all manner of meanes perfect without all ſpot of deformitie, and that thou art great without quantity, good without qualitie, euerlaſting without time, life without death, ſtrong without infirmity or weaknes, true without lying, preſent in eue-

euery place without any
situation, or being placed
in any place, to be alleue=
ry where without place,
fulfilling all things with
out stretching foorth thy
hand: going euery where
without any contradicti=
on or gainesaying, pas=
sing ouer all things with
out mouing: abiding
within all things, with=
out any kinde of propor=
tion: making all thinges
haning need of nothing:
gouerning all thinges,

without labour: geuing all thinges their begin=ning, hauing no begin=ning thy self: making all thinges mutable and va=riable, thy selfe being wi=out all kinde of mutabili=tie: in greatnes without measure: in power, al=mighty: in goodnes, the chiefe best: in wisedom, inestimable: in counsels, ententes, and purposes, terrible, and fearfull: in iudgementes, most vp=right and iust: in cogita=tions

tions & thoughtes moſt
ſecret: in woꝛdes true: in
woꝛkes holy: in mercies
aboundant & plentifull:
towarde offenders moſt
patient: toward the peni-
tent, and thoſe that be ſo-
ryc foꝛ their ſinnes, moſt
gentle and louing: al-
wayes the ſame euerla-
ſting, and continually
continuing immoꝛtall, &
incommutable, impoſſi-
ble to be changed oꝛ alte-
red: whome neither the
amplitude oꝛ largenes

of places doth make bigger, nor the shortnesse, or littlenesse of places lesser, nor any places or corners cã cõtein or pres together: neither doth thy will or entent vary, or alter: nor familiaritie or acquaintance corrupt thee: nor sorowfull thinges, trouble or amaze the: nor glad thinges make thee pleasant or frolike (as a man would say:) from thee cã forgetfulnes take nothing, nor mindefulnes

nes

nes or remembrãce gene any thing: neyther are thinges passed vnto vs, passed also vnto thee: nor thinges which to vs are come, come toward thee: for neyther beginning doth geue any beginning to thee, nor time any encrease, nor yet chaunce geueth thee any ende: but before all worldes, and in worldes, & by worlds, into euerlasting, thou doest liue, and thou hast continuall prayse, & perpetuall

petuall glory, most high power, and singuler honour, euerlasting kingdome, and rule, and imperie without ende, thorow the infinite, and vnweery, and immortall world of worldes.

¶ After what sort God the father vouchsafed to helpe mankinde, & of the incarnation of the word which is Christ, and of the geuing of thanks.

HItherto (O almighty God, the beholder and

and ſercher of mine hart) haue I acknowledged the almightifulnes of thy maieſtie, and the maieſtie of thine almightifulnes. But now like as w̄ hart I beleue (which is comm=ted righteouſnes vnto me:) ſo with mouth do I confes before thee (which is to my ſaluation,) after what ſorte, and manner thou diddeſt vouchſafe in the ende of the worlde, to ſuccour & ayd mankinde. Thou indeede onely (O God)

God the father) art not redy at any time, or in any place to be sente. But of thy Sonne the Apostle writeth: when that the time was fulfilled, God sent his Sonne. In that he sayth, he sent, hee doth sufficiently declare, that he being sente, came into this world, when as he being borne a very, and perfect man of blessed Mary a pure virgin) did appeare, and shew himselfe in the flesh. But what

what is that, which he that is the chiefe of the euangelistes doth say? He was in the worlde, and the worlde was made by him. Whether truly was he sent by his humanitie, where he alway is, and alway hath bene by his diuinitie. The which sending or embassage, I beleeue with all my hart, & confesse with my mouth, to be the consent & worke of al the whole Trinitie. Oh holy and good Father

ther, how didst thou loue vs? How great fauour didst thou beare toward vs, most mercifull creator? which hast not spared thine owne sonne, but for vs wierthed sinners hast deliuered him. He was obediente vnto thee vntill death, yea, death vpon a crosse, taking the obligation, or handwriting of our sins, which was his flesh, and fastning it vnto the cros, he crucified sinne, and kil-

ted death. He alone, is a-
mongst the dead free from
death, hauing power to
lay downe his soule for
vs, and to take it againe
for vs. Therfore was he
both a vanquisher, and a
sacrifice, and therefore
was he an ouercommer,
because he was a sacrifice
for vs. He was both the
priest and sacrifice vnto
thee: and therefore was
he a Priest, because hee
was a sacrifice. Wherfo-
out a cause haue I great

hope in him, for asmuch as thou wilt make whole all my diseases, for his sake, that sitteth on thy right hand, and doth continually make intercession for vs. For my diseases (O Lord) are great and many: oh, they are many in number, and great: for the prince of this worlde (as I very well knowe, and confesse) hath many thinges in me. But I beseech thee deliuer me thorow our redemer which sitteth

ſitteth on thy right hand, in whome the ſaid prince of this world could finde none euill, that was his, of his owne committing. By him do thou iuſtifie me, whome his ſelfe did not ſinne, neyther was there any deceit, or guile found in his mouth. By him which is our head, in whome there is not one ſpot of euill, deliuer me which am one of his mẽbers, though I be but a litle member, and feeble,

and weake. Deliuer me (I beseech thee) from my sinnes, offences, faultes, and ignorances. Fulfill mee with thy holy vertues, and make me to shine in good manners, make me (I beseech thee) for thy holy names sake, to continue in holy workes vntill the ende, according to thy will, and pleasure.

¶ Of the trust which a soule ought to haue in our Lord Iesu, and in his passion.

I might dispaire verely because of my manifold sinnes and negligences without number, if it were not that thy word O God was made flesh, and dwelt amongst vs. But I can not now dispayre, because that seeing (when we were enemies) we were reconciled by the death of thy sonne: how much more are we (now reconciled) saued by him, for all the hope, and the certitude,

& surenes of all my trust, is in his precious bloud, which was shed for vs, & for our saluation. In him do I take hartening, & trusting in him I haue a desire to com vnto the. not hauing mine owne righteousnes, but that whiche I haue through thy sonne our Lorde Iesu Christ: for the whiche (O most mercifull God, and most gentle louer of mankinde) we gene thee thankes, which through Ie=

Iesus Christ thy sonne, our Lord, when we were not, didst mightely make vs, and when we were lost through our sinnes, most marueilously didst deliuer, and recouer vs againe. To thy goodnes (I say) do I geue thankes, and manifold prayses do I shew forth vnto thee, with all my hart, & mind, which through the vnspeakable loue, wherwith thou hast vouchsafed of thy marueylous

goodnes to loue vs wret
ches, and vnworthy to be
loued) diddest sende that
same thine onely begot-
ten sonne from thy bo-
some, vnto our common
weale, to saue vs sinners
which were at that time,
the children of perdition
and damnation. I ren-
der vnto thee thanks for
his holy incarnation and
natiuitie, and for his bles
sed mother, vpon whom
he did vouchsafe to take
flesh for vs, and for our

sal-

saluation: to the entent, that like as he is very God of God, so he might be very man of man. I geue thee thankes for his passion and crosse, for his death, and resurrection, for his ascension into heauen; and his seate of his maiesty on thy right hād. For he the fourty day after his resurrection, ascending vp aboue al the heauens (his disciples seing it) & sitting on thy right hande, did poure out his

holy spirite aboundantly according to his promise vpon them whom he had chosen to be his children. I geue thee thanckes for that most sacred shedding forth of his precious bloud, wherwith we are redemed, and also for the most holy and quickning sacrifice of his body, and bloud, which daily in thy churche wee feede of, and drincke of, wherwith we are washed, and sanctified, and are made partakers

kers of the only high di=
uinitie. I geue thee thank=
es for thy marueilous,
and vnspeakable charitie
and loue, wherwith thou
didst loue vs vnworthy
persons, & didst saue vs,
by thine onely and belo=
ued Sonne: for so thou
didst loue the world, that
thou gauest thine onely
begotten sonne, to the en
tent that none which be=
leeued in him should pe=
rish, but haue euerlasting
life. This thing truly is
euer=

euerlasting life, to know thee, & also Jesus Christ, whome thou seuest to be very God, by an vpright fayth, and workes worthy for fayth.

Of the exceeding loue of the euerlasting Father towarde mankinde,

O vnmeasurable pitie and fatherly loue, oh inestimable charitie, that thou shouldest deliuer thy sonne to suffer death, to the entent thou mightest

test redeme and ransome a seruaunte: God was made man, to the entent ỳ man, being lost might be plucked out of ỳ power of deuils. How gentle and kinde a louer of man was thy sonne our God, who thought it not enough to humble himself to bee made man, of the virgine Mary: but also toke vpõ him the paines of the crosse, in shedding his blood for vs, and for our saluation. He came a

pitifull God, he came for his pitie, and goodneſſes ſake, he came to ſearch, & to ſaue that whiche was loſt. He ſought the ſtraye ſheep, he ſought & found, and he being a good lord and truely a very good, and plentifull ſhepheard, brought him home vpon his ſhoulders vnto the folues of the flocke. Oh charitie, oh pitie, who heard any ſuch thinges? who is not aſtonied to conſider the bowels of ſo great

great mercy? who would not marueil? who would not honour, and worship thee for thy great charity wherewith thou louedst vs? Thou didst send thy sonne into the similitude of flesh, subiect to sinne, that we might condemne sinne for sinne, that wee might be made thy righteousnes in him. For hee was the very lamb without spotte, which tooke awaye the sinnes of the worlde, whiche de-

stroyed

stroyed our death, by dy-
ing himselfe. But what
may we render vnto thee
(our God) for so great
benefites of thy mercie?
what prayses, or what
thankes? Verely if wee
should haue that same
knowledge and power,
that blessed angels haue,
yet should we not be able
to requite thy so great pi
tie and goodnes, with a-
ny thing of valure. No if
all our mēbers were tur-
ned into tongues, to re-

pay

pay vnto thee due prayses: yet were not our seruices sufficient. There is one thing that exceedeth all knowledge, euen thine inestimable charitie which thou diddest shew vnto vs vnworthy persons, for thy goodnes, & pities sake. Thy Sonne (our God) did take vpon him to be the seede of Abraham, not of Angels, yea, & he was made like vnto vs in all thingrs, sinne onely excepted. We

therefore taking mans nature not Angels, and glorifying it w̄ the ſtole of holy reſurrection, and immortalitie, caryed it aboue the heauens, and aboue all the melodious companies of Angels, aboue Cherubin and Seraphin, placing it vppon thy right hand. This humane nature do Angels prayſe: all the powers of heauen do tremble to ſee a man to bee God ouer them This truely is all

my

my hope, all my trust. And this same humaine nature is in Jesu Christ our Lord, who is the portion of euery one of vs, the flesh & bloud. Therfore whereas my portion raigneth, there do I beleue to raigne: whereas my flesh is glorified, ther do I beleue to be glorified: where my bloud ruleth, there do I perceiue me to bear rule: although I be a sinner, yet doo I not mistrust, nor dispeire

of the communion and partaking of fauour. Although my sinnes do hinder me, and in a maner forbid me, neuertheles my substance requireth it. And albeit that mine offences do exclude me, yet the communion of our nature doth not expell me: for God is not so vngentle, as to forget man, and not to remember that thing which himself beareth, and ỳ which for my sake he toke vpon him

him

him, and that which for my sake he requireth. But truly the Lord our God is lowly and meek and wonderfull gentle, and loueth his flesh, his members, and his bowels. In the very same God our Lorde Jesus Christ, who is most gentle, louing, and merciful; in whome we are risen from death, that is to say, from the state of perdition, and eternall damnation, and euen now we by

him we ascende into the heauens, and now sit in the heauens (in him I say) our flesh loueth vs. For we haue in him, and by him a prerogatiue, & as it were a preferrmente of our bloud: for we are his members, and his flesh: and he is our head, of the which dependeth the whole body (as it is written) a bone of my bones, and flesh of my flesh, & they shall be two in one flesh, and no man

at

at any time hateth his owne flesh, but rather cherisheth, and loueth it. This is a great mistery, I speak in Christ, and in the church (sayth the Apostle.)

¶ Of the double nature of Christ, which hath mercy vpon vs, and maketh intercession for vs.

WHerefore with my lips and hart, and with al the might that I may, I render thankes

vnto thine infinite mer-
cy (O Lord our God) for
all thy mercy, wherwith
marueilously thou hast
vouchsafed to helpe, and
succour vs that were lost
by the same thy sonne
our sauiour and recouc-
rer, which dyed for our
sinnes, and rose againe
for our iustification and
liuing, without ende sit-
teth on thy right hande,
and entreateth for vs, &
together with the taketh
pitie & mercy vpon vs,

be-

because he is God thorow thee (O father) euer lasting, and of one substance with thee in all thinges: wherby alway he may saue vs, but forasmuch as he is man, in which thing he is lesse, & inferiour vnto thee, all power both in heauen, & in earth, was geuen vnto him, that in ỹ name of Iesu, euery knee should bowe, both of celestiall, and earthlye creatures, and also of infernall, that

all tongues may confesse that oure Lorde Jesus Christ is in thy glory (O Father almighty.) He verely was constituted of thee, and ordayned to be a iudge of the quicke, and dead, for thou truely iudgest no man, but hast geuen all thy iudgement to thy Sonne, in whose brest al treasures of wisdome and knowledge ar hid. He truely is both a witnes, and a Iudge, a Iudge, and a witnesse, whome

whome no sinneful con-
science can flye or anoyd:
for all things be they ne-
uer so secret, are open, &
euen naked, and vncoue-
red vnto him. He verily
which was vnrighteou-
sly iudged himselfe, shall
iudge the whole worlde
in equitie, and the people
in righteousnes, and ac-
cording to iustice. Ther-
fore do I blesse thy name
euerlasting, and glorifie
the same with al my hart
(O almighty and merci-

full

full Lord) for ỳ vnſpeak-
able and marueilous con
iunction of Godhead, &
manhood together in the
vnitie of a perſon, and
not after this ſort, that ỳ
one ſhould be God, and
the other man: but one &
the ſame was both God
and man, man and God.
Neuertheleſſe, although
by thy marueilous will,
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yet neither of both the na
tures was chainged into
others ſubſtance. In the
mi-

misterie of the Trinitie, there is not a fourth person added: for ẏ substance of the word of God, and of man, was united, and knitte together, but not confused and mixed, that that thing which was taken of vs, should be turned into God, and that whiche neuer had bene before that time, that his flesh & manhoode, should be the same that had bene euer without any beginning, that is, his God-

head.

head. Oh marueilous mistery. Oh vnspeakable felowship. Oh marueilous meekenes of thy heauēly mercifulnes, which is euer worthy maruelling, and euer to be loued We were but vile seruantes, and beholde, we are made the sonnes of God: yea, and heyres of God together wt Christ. From whence came this goodnes? Or who brought vs vnto this state? But I require thee (O most mer-

merciſull father) by thine
ineſtimable pitie, goodnes, and charity, to make
vs worthy of theſe many
and great promiſes of the
ſame, thy ſonne our Lord
Jeſu Chriſt. Send forth
thy ſtrength (O God) &
eſtabliſh the thing, that
thou haſt wrought in vs.
Make perfect that, which
thou haſt begun, that we
may be able to come vnto
the fulneſſe & perfectnes
of thy pitie. Make vs
through ỳ holy ghoſt, to
vnder-

vnderstand, and through thy Sonne to deserue, & with due honor alway to worship this great misterie of thy pitie, whiche is manifest in our flesche: iustified in the spirite: did appeare vnto Angels: was preached vnto nations: was beleeued to be in the world, was taken vp into heauen. Amen.

¶ Of the thankes which man ought to geue vnto God for the benefite of his redemption.

Looke

LOoke how much (O Lord our God) we ar in debt vnto thee, euen for so great a price were we redeemed, with such a great gift were we sa-ued, and with so great a benefite helped. Howe much ought we wretches to loue, dread, bles, praise honour, and glorifie thee which hast so loued vs, after such fashion saued vs, after such a sort sanctified vs, to set vs on hie. To thee truly do we owe

and are bound, as much as we are able, euen our life, and all our study and endeuour. But who hath any thing ẏ is not thine? But do thou (O Lorde our God) from whom al goodnes proceedeth, euen for thy holy names sake, geue vs of thy goodnes, that we may serue thee of thine owne goodes, and gifts, and that we may please thee in truth, and repay vnto thee daily due prayses for so great benefites

fices of thy mercie. For by none other meanes cã we serue the, but by thine owne giftes, that thou hast lent vs, while we be in this worlde. For euery good gift, and euery perfect gift is from aboue, & commeth down from the father of light, wt whome there is none alteration, or variablenes, neyther yet is hee chaunged vnto darcknes. O Lorde our God, and a pitifull God. a good God, and alwigh

ty God, an vnspeakable God, and incomprẽsible, of such a nature, that can not be contaynęd as in a place. O God which art the beginner of all thinges, and the father of our Lord Jesu Christ, which diddest send the same thy beloued sonne our Lord, foorth of thy bosome, to our common profite, to take vpon him our life to the entent he might geue vs his life, and that hee might be perfect, and ve-

ry

ry God of thee his father and very perfect man of his mother, a whole, and a perfect God, & a whole and perfect man, and yet but onely Christ, both euerlasting, and enduring but for a space, both immortal and mortall, both a creator and a creature, strong and weake, an ouercommer, and one ouercommed, a nurse, and one that was nursed himselfe, a shepheard, and a sheepe, dead for a time,

and liuing with the euer-
lasting, promising to thē
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dome of life: who sayd to
his disciples, what thing
soeuer ye aske the Father
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fice to thee, putting his
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teth

teth on thy right hand, & maketh intercession for vs, being our redeemer, and our aduocate, that thou wouldest graunte vnto me, that together wt thy Sonne, and the holy Ghost, I may in all thinges blesse, & glorifie thee, with much contrition of hart, and a fountaine of teares, with much reuerence and feare: For the gift of them that be all of one substance, is all one. But because a body is that

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thee: whether (I meane)
whereas he is sitting on
thy right hand, wherein
is euerlasting life, & con-
tinuall blessednes, wher-
as is perfect ioye, wout
all kinde of feare: wher-

crosse, woundes, death, and sepulcher: which after three dayes, death being ouercommed, diddest rise, wast seene of thy disciples, reioyning their hartes, and establishing them that were almost declining from thee: the fortie day after didst ascend vp to heauen, which liuest euerlastinly now, and raignest throughout worldes. Thou art my God both loning & true, my father, and my God,

both

both holy and pitiful, my mighty king, my good shepheard, mine onely maister, my best helper, one whome I am most bound to loue, my liuing bread, mine euerlasting priest, my guide vnto my contry, my true light, my holy sweetnes, my right, and straight way, mine excellent wisedome, my sure and vnfayned simplicitie, my peaceable cõcord, my safe garison, my good portion, mine euer

lasting

lasting health, my great mercy, my strongest patience, mine vnspotted sacrifice, my holy redemption, my sure and stedfast hope, my perfect charitie, my very and true resurrection, mine euerlasting life, my ioy, & most blessed vision, and continual without ende: I humbly beseech thee, I desire and pray thee, ꝙ I may walke by thee, that I may come to thee, that I may rest in thee, which art the way,

the

the truth, and the life, wt-
out the which no man cã
come vnto the Father.
Thee do I desire and co-
uet (O good Lord) which
art the brightnesse of thy
Fathers glory, which sit-
test aboue the angell cal-
led Cherubin, and doest
behold the low and deep
places, which art the true
light, the light that ligh-
teneth all things, ỳ light
that neuer faileth, nor go
eth out, which the angels
haue desire to beholde.

Loe,

full Lord) for ỹ vnſpeak-
able and marueilous con
iunction of Godhead, &
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merciſull father) by thine inestimable pitie, goodnes, and charity, to make vs worthy of these many and great promises of the same, thy sonne our Lord Jesu Christ. Send forth thy strength (O God) & establish the thing, that thou hast wrought in vs. Make perfect that, which thou hast begun, that we may be able to come vnto the fulnesse & perfectnes of thy pitie. Make vs through ỳ holy ghost, to vnder-

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all kinde of feare: wher-

as is one day euerlaſting and one ſpirite of al men: whereas is moſt ſure ſecuritie & ſafety, ſure quietnes, and quiet pleſantnes, pleaſant felicitie and happines, happy eternitie, continuall, and eternall ſeeing, & praiſing of thee without end, whereas thou with him, and he with thee, in the communion and vnity of the holy Ghoſt euerlaſtingly, & continuallye liueſt and raigneſt throughout all worldes

worldes of worldes. A=
men.

¶ A deuout prayer vnto
Christ

O Christ & God which
art my hope, and the
true and gentle louer of
mankinde, the light, the
way, the life, the health,
the honour, and worship
of them that be thine, I
beseech thee call to thy re=
membraunce all thinges
that thou willingly didst
suffer for thē, both hands
crosse,

crosse, woundes, death, and sepulcher: which after three dayes, death being ouercommed, diddest rise, wast seene of thy disciples, reioyning theyr hartes, and establishing them that were almost declining from thee: the fortie day after didst ascend vp to heauen, which liuest euerlastinly now, and raignest throughout woyldes. Thou art my God both louing & true, my father, and my God,

both

both holy and pitiful, my mighty king, my good shepheard, mine onely maister, my best helper, one whome I am most bound to loue, my liuing head, mine euerlasting priest, my guide vnto my contry, my true light, my holy sweetnes, my right, and straight way, mine excellent wisdome, my sure and vnfayned simplicitie, my peaceable cõcord, my safe garison, my good portion, mine euer

lasting

lasting health, my great mercy, my strongest patience, mine vnsported sacrifice, my holy redemption, my sure and stedfast hope, my perfect charitie, my very and true resurrection, mine euerlasting life, my ioy, & most blessed vision, and continual without ende: I humbly beseech thee, I desire and pray thee, ỳ I may walke by thee, that I may come to thee, that I may rest in thee, which art the way,

the

the truth, and the life, wi-
out the which no man cã
come vnto the Father.
Thee do I desire and co-
uet (O good Lord) which
art the brightnesse of thy
Fathers glory, which sit-
test aboue the angell cal-
led Cherubin, and doest
behold the low and deep
places, which art the true
light, the light that ligh-
teneth all things, ỳ light
that neuer falleth, nor go
eth out, which the angels
haue desire to beholde.

Loe,

Loe, my harte is before thee in thy sighte, put away the darcknes from it, that it may fully be replenished with the clearnes of thy loue. Geue vnto me Lord thy selfe, beholde I do loue thee, and if that be but a thing of small valure, make me to loue thee more strongly, and earnestly. I can not measure to knowe how much I lacke of thy loue, neyther can I tell, howe much should be sufficient

for

for me, that my life may fulfill his course in thy lone, and not turne backe vntill it be hid in the secrets of thy countenance. Neuertheleſſe, this I know, that it were euell with me, if it were not for thee (O Lord) & that not onely with the outward things that belong vnto me: but also with the inward thinges. For all my riches (God except) is but mere poyertie: but thou onely art a

creature and a parcell of riches, that canst neither be chainged into better nor worse. Thou art he to whome it is not one thing to liue, and an other thing to liue happely, because thou art thy blessednes, thy happines and thou art all one. But I which am thy creature to whome it is not one thing to liue, & an other thing to liue blessedly & happely: all, both in that I liue, and in that I liue hap=

happely, I ought not to attribute nor referre it, to be receiued of any body; but of thy fauour: & therfore haue we need of the, but not ỹ of vs, because if were not at al, yet shouldest thou lack nothing of thy goodnes. Therefore (O Lord) it is necessary for vs to sticke and cleaue vnto thee, that by thy continuall helpe we may be able to liue holily, vertuously, and as we ought to liue: for ẅ the wought

of our frailneſſe we are
drawn euen downward,
but by thy gift we are ſtir
red & caried vpward: we
feruẽtly deſire to aſcend,
we make certain aſcenſi-
õs in our harts lifting thẽ
vpward, & ſing the ſong
of ſtarres, with the fire of
thy loue (I ſay) are we
kindled, & moued to goe
with thee. Whether goe
we now vpwarde, vnto
the peace of Ieruſalem?
becauſe I was glad, and
did reioyce in thoſe thin-
ges

ges which were spoken vnto me: we will go into the house of our Lord, there hath he placed vs: we will haue good chin= that we may will or de= sire nothing els, but to ta ry; and remaine there for euer. But for asmuch as whilest we be clad with this body, wee do (as it were) goe astray, and are straingers vnto thee: we haue not here an abiding place for euer, but wee seek for one ye is to come.

Our abiding place is in heauen: therefore thy fauour and grace being my guide, I enter into the chamber of my hart, and ſing vnto thee ſonges of lone my king & my God, mourning with meruelious ſighinges in this place of my peregrination, whereas thy iuſtices are made my ſonges, and when I remember Ieruſalem, I extende & ſtretch forth toward it the ſenſes of my hart: Ieruſalem, I

say, which is my contrey, Jerusalem, which is my mother, and toward thee whiche art a king ouer her, her light, her father, her defender, her patron, her gouernor, her keper, her chast and strong delight, her only and whole pleasure, & all her goodnes come of thee, because thou art the chiefe good, and the true good, and I will neuer turne backe, vntill þ bring me home from this pilgrimage (in

whiche I am deformedly scattred abroad) vnto the peace of my dearely beloued mother, whereas be the first fruites of my spirite; and vntill thou (O God) which art my mercy, fashion me, and confirme me for euer.

¶ A prayer declaring with how great miseries this life is replenished.

I Am wonderful wery (O Lord) of this life; and

& of this carefull, & pain-
full pilgrimage. This life
is a wretched life, a life
that will sone fade away,
an vncertain life, a pain-
full life, an vncleane life,
a life that worthely may
be called the maistres of
all euilles, the queene of
pride, full of miseries and
errors, which is not wor-
thy to be called a life, but
rather a deathe, in the
which euery houre, wee
dye by diuers defectes, &
failinges of nature by

mutabilities, alterations & diuers kinds of deaths How can we therfore cal this that wee liue in this world, a life which is puffed vp, and swollen often with humours, made leane and feeble with sorrowes, dried with angers, and whot hasty furies of the minde, the ayre filleth it full of diseases, meates do infect it, fasting doth extenuate, and make it leane, pastimes make it to dissolute and restles,

pen-

penſiuenes doth ſhorten and leſſen it, ſecuritie and too much eaſe maketh it dull and nothing luſtie, riches ſetteth it a flote, & puffeth it vp into pride, pouertie diſmayeth and diſcourageth it, youth extolleth it, age lameth it, infirmitie breaketh it, ſorrowe oppreſſeth it. And immediatly after theſe euils, as though it were by ſucceſſion, commeth death & maketh an ende of al the ioyes of this miſera-

ſerable life, after ſuche a ſort, that a man woulde not thinke (when he leaueth this life) to haue liued at all. This liuing death, and dying life, although it be ſprinckled & mixte with theſe, & other ſorrowes and miſeries, yet (oh good Lord) how many men doe it catch, & entangle with her entiſing ſnares? and how many doth ſhe deceiue with her deceitfull, & falſe promiſes? and al for that ſhe

of her selfe is so false and bitter a hatcher blinde lo-
uers can not bee kepte long secret, nor close vn-
known, yet doth she dai-
ly cause an infinite num-
ber of fooles to drinke of
the golde cup, which she
beareth in her hand: yea,
and maketh them vtterly
drunken with the loue of
her. Happy are they, but
very few of them is there
that refuse her acquain-
tance and familiaritie, or
þ dispise to vse her ioyes,

or

or that neglect her frend-
ship, and felowship, least
when their decaier peri-
sheth, that they shoulde
perish also.

¶ Of the blessednes of that life, which God hath prepared for them that loue him.

But thou heauenly life
thou art she whome
God hath ordayned, and
prepared for them that
loue him, thou art the he-
uenly life, the blessed life,

the

the sure life, the quiet life, the sayze life, the clean life the chast life, the holy life, the life that knowest no death, knowest no sadnes or pensiuenes, a life without spot, without dolour, without vexation, without corruptiõ, without trouble, without varietie or mutabilitie, a life most full of pleasure, and dignitie, wheras is none aduersarie, to striue against a man, no intisements of sinnes, wheras

is

is perfect loue, without all maner of feare, wher= as is day continually, & one spirite of all men: wheras God is seue face to face, and the minde is fed with this meat of life without ende. I haue a very good minde and de= lire to marke and geue heed to thy clearnesse, & thy goods the desire and appetite of my hart is de lighted. Loke how much I am able to consider & my selfe in musing, and

thinking

thinking of thy commo-
dities: euen so much am
I rauished, & rapte with
thy loue, with the ardent
desire of thee, & the sweet
and comfortable remem-
brance of thee, am I wō-
derfully delited. I haue a
pleasure therefore surely,
to lift vp the eyes of my
harte vnto thee, to erecte
the state of my mind, and
conforme or fashion the
affects of my minde vnto
thee. It pleaseth me to
talke of thee, to heare of

thee, to write of thee, to conferre and meditate of thee, to read euery day of thy bleſſednes and glory, and to muſe oftentimes in my minde of ỹ things I haue read concerning thee, that at the leaſt by ſuch meanes I being vnder the ſweet refreſhing & cõforting of thy liuely ayre, may paſſe from the vexatiõs, ieoperdies, labours, and trauels of this mortall life that wil ſoone periſh, and that in pal=

passing I may lay my wery head in thy bosome to sleepe, or to rest a litle. For this cause do I enter into the pleasant medow of ẏ holy scriptures, and in plowing. I pluck the goodliest greene herbes of sentences, and in reading I do eate them, and in frequenting I do meditate, and as it were, cut them, & in gathering them together, at the last I last them vp in my memory, ẏ by such meanes

whē I haue tasted of thy
sweetnes, I may some-
what lesse feel the bitter-
nes of this most wret-
ched life. O thou most
happy life, oh kingdome
which art blessed in deed,
which lackest deth, which
art without end, no time
doth successiuely passe at
any time to thee, wheras
continuall day without
night knoweth no time,
whereas that capitaine &
conqueror is accompani-
ed with those quires of

An-

Angels, singing of hímnes, & songes, they sing vnto God without ceasing, the ballet of ballets of Sion. Oh most noble head which art cõpassed about with a perpetuall crowne, oh that pardon, and forgeuenes of my sinnes were graunted vnto me, & then immediatly this burden of my flesh laydeaway, that I might enter into thy ioy, to haue true rest, & that I might get vnto the good-

ly and beutifull walles of thy citie to receiue a crown of life at the hand of our lord, that I might bee amongest those most holy quires, ỳ I might stand with the most blessed spirites of the creator of glory, that I might see presently the countenance of Christ, that I might beholde alwayes ỳ most hie & vnspeakable light, incomprehensible; which can not be cõtayned as in a place. And so I should not

not only be out of al feare of death: but also I might reioyce alwayes at the gift of the euerlasting incorruption. Amen.

Here do we complaine that wee be not moued, nor pricked in our contẽplation & prayer, like as the Angels be, which tremble at the sight of God.

PArdon me O Lorde, pardon me, mercifully forgeue me, and haue mercy vppon me, spare

mine ignorannce and my great vnperfectnes, do not reprone me as a rash fellow, because I dare be be so bolde which am but thy seruaunt, but would to God I were eyther a good seruant, or none vnprofitable, nor euill seruant. And therfore am I an euill man, because I prayse, blesse, & worship thee, which art our God almighty, terrible, & very much to be feared. I worship thee, I say, with

out

out contritiõ of hart, and without a well of teares. For if so be that the Angels when they worship, and prayse thee, do tremble, being fulfilled with meruelous gladnes: I which am a sinner, whilest I stande before thee, saying prayses, & offring sacrifice, why am I not afrayd in my hart? why am I not pale in my coũtenance? why do not my lips quake and tremble? why is not all my body

afrayd? & why do I not mourne and bewayle before thee after such a sort, that teares might spring out of mine eies: I wold faine, but I am not able, because I can not do that whiche I desire to doo. This maketh me truely wonderfully to marueill that I am no more moued when I see with the eyes of my fayth, thee which art so fearful. But who can do any thing without the help of thy grace,

except

except thou make our ſtony hartes to relent, wee of our ſelues are not able to mollifie them, but all our health dependeth vpon thy great mercy. O wretch that I am, how is my ſoule made without any feeling or perſeuerance? that it is not afraid with ouermuche feare, whileſt it ſtandeth before God, and ſingeth to him his owne prayſes? Alas how is my hart ſo hardened, that mine eyes do

not

not gush out great flouds of teares without ceasing when I which am but a seruaunt or bondman do common and talke in my Lorde, and maisters presence? Yea, a man with God, a creature w a creator. I that am made of the slime of the earth do speake with him ẏ made all thinges of nothing? But me before thee (O Lord) & whatsoeuer I perceiue of my selfe in ẏ secrets of my hart, I do

not keep it close from thy brotherly ears. Thou art rich in mercy, & liberal in rewards, geue me of thy goods that with them I may serue thee. For with nothing els can we serue or please thee, but with thine owne giftes which thou hast vouchsafed to bestow vpon vs. Fasten I beseech thee thy feare in my flesh: let my harte reioyce, & be glad to feare thy name. Woulde God my sinfull soule feared thee

thee ſo much, as that holy man which ſayd: I al=wayes feared God, as though it wer great ſwel ling floudes ſhould come and tumble vpon me. O God ỹ gener of all good things gene me amongſt thy praiſes a wel of teres with the purenes of hart, and reioycing of minde, that I louing thee perfit ly and worthely praiſing thee, may feele, taſte, and ſauour, in the paſſace of my hart, how ſweet, and

plea=

pleasant thou art O lord, as it is written: Do ye tast and see how sweet, & delectable the Lorde is. Blessed is the man that putteth his trust in him. Blessed is ỳ people which knoweth glad and ioyful praysing. Blessed is the man whose strength is in thee, in whose harte are thy wayes, which going through ỳ vale of misery, vse it for a well. Blessed are the cleane in hart, because they shall see God.

Blessed

Blessed ar they that dwel in the house of the Lord, they shall prayse thee, world without end.

¶ A very deuout prayer for the geuing of thanks.

O Lorde Christ, whiche art the worde of the Father, which came into this worlde to saue sinners. I beseech thee by the most louing bowels of thy mercy, to amend and repayre my life, make better my deedes, take thou the

the ordering of my manners, take from me that which noyeth, & hurteth me, and displeaseth thee: and geue me that whiche thou knowest will please thee, and profit me. Who can make cleane ỳ which is conceyued of an vncleane seede, but thou alone? Thou art the God almighty, of infinite pietie, which doest iustifie, & make righteous euen those that were wicked men, and rapest again to

life them that were dead in ſinne, thou chaingeſt ſinners, and they are no ſinners. Take away therefore from me whatſoeuer is in me that pleaſeth not thee: for thine eyes do ſee much vnperfectnes in me. Lay thy hand I beſech thee of thy pitie on me, and whatſoeuer offendeth the eyes of thy pitie, remoue it frō me. In thy ſight is both my health & my diſeaſe: the one I beſeech thee to pre=

preserue, whether to cure: do thou heal me O Lord, and I shall be healed: do thou make me safe, and I shall be saued: Thou I meane which doest make whole them that be diseased, & doest preserue them that be cured, which only with a becke doest restore and repayre thinges that be decayd, and fallen into ruine. For if thou wilte vouchsafe to sowe any good seed in the fielde of my hart, of necessitie thou

must plucke vp first with the hande of thy pitie, the thornes of vices whiche be in it. Put in my hart I beseech thee, so great plenty of delectation in thee, ỳ I may desire no earthly or carnal thing, nor yet thincke vpon them, but ỳ I may loue thee alone: that I may haue thee only in my hart, and in my mouth. Write with thy finger in my brest, the delectable remembrance of thy sweet name, so that it may

may be blotted out with no forgetfulnes. Write thy will in the tables of mine hart, and also thy iustifications, that I may alwaies & in euery place haue thee (o Lord) before mine eyes in my sighte. Enflame my minde with that fire, which thou didst send into the earth, and willedst it to be kindled, that I mighte offer vnto thee daily with teares, a sacrifice of a troubled spirite, & a repentant harte.

O sweet Christ, O good Iesu, euē according vnto my desire, and euen as I hartely require thee with my whole minde, geue me thy holy & chast loue, which may replenish and keepe me, and also fully possesse me. Geue me an euident signe and token of thy loue, & a flowing well of teares, which will continually runne, that those teares may somewhat testifie thy loue in me, that they may shewe

fooꝛth, that they may de=
clare how much my ſoule
loueth thee, whileſt foꝛ ꝑ
great delectation it hath
in the ſweetneſſe of thy
loue, it may not refraine
from teares. ¶ call to my
remembꝛance ſometimes
(good Lord) that vertu=
ous woman Anne which
came to the tabernacle to
pꝛay that thou wouldeſt
ſend her a ſon: of whome
the ſcripture maketh mẽ=
that her countenance af=
ter her teares and pꝛay=

ers) was not againe chainged or altered. But when I thinke vpon so great vertue, constance, & stedfastnes: I am vexed with sorrow, and confounded with shame, because I a wretch do perceiue my selfe to be fallen ouermuch from thee. For if a woman did weep after such a sort, and continued so in weping, which did search for nothing els but a sonne: how ought my soule to mourne and

to

to perſiſt and abide in we ping, that ſeeketh and lo= neth God, and hath a de= ſire to come vnto him: how ought ſuch a ſoule to mourne & weep which ſeeketh God day & night, which will loue nothing but Chriſt? My teares now truely ſhoulde bee made vnto me, meat day and night. Looke vpon me therfore, O Lord, and take pitie on me becauſe the dolours and ſorowes of my harte are many in

number. Geue me thy heauenly conſolatiõ and do not deſpiſe nor caſt away a ſinful ſoule, for the which thou diddeſt die. Geue me inward teares, I beſeech thee from the bottome of mine harte, which may waſhe away the ſpottes of my ſinnes. Replenifh my ſoule alwayes with heauenly delectation and heauenlye mirth, that I may obtain ſome litle portion or part in thy kingdom, although not

not amongest the perfect men, whose steps I can not folow, yet at the least wise amongst the inferiour sort. The marueilous deuotion of another woman commeth now vnto my minde, which with a vertuous loue did seeke thee lying in ỹ sepulchre, which when thy disciples went away, & departed from thee, did remaine with thee her selfe, which sate there sad and sorowfully weeping, long and very

very much, and when ſhe did ariſe, ſhe ſerched with a diligent eye, and with many teares the corners of the ſepulcher, whiche was lefte emptye, if ſhee might eſpy thee out in any place, whom ſhe with a feruent deſire ſoughte: yea, and moreouer ſhee went againe, and againe to the ſepulchre, but that was not enoughe vnto her, neither did it ſatiſfie her deſire: for the grace of a good worke is to perſeuer

ſeuer and continue in the ſame: and becauſe ſhe did loue more then other and that in louing ſhe wept, and in weeping ſhe ſearched, and in ſeaching ſhe continued, therfore was it thy pleaſure that ſhee ſhould firſt finde thee, ſee thee, and talke with thee, before all other: and not onely this, but alſo ſhe was a dinges bearer of thy glorious reſurrection vnto thy diſciples, when thou diddeſt commaunde her,

her, and bid her, goe, and tell my brethren that they goe vnto Galilie, there they shall see me. &c. Seeing therefore that a woman did weep, after such a sorte, and continued in weping, which did seeke him ẏ was aliue among the dead: which touched thee with the hand of her fayth: how ought a soule to mourne, and to continue in mourning, which beleeueth in thee, & with his mouth doth acknowledge

ledge thee to be his rede=
mer, that sittest now in
heauen, and raignest e=
uery where? how muche
therefore ought suche a
soule to mourne & weep,
whiche loueth thee with
all his hart, and with his
whole desire doth couet
to see thee? Oh onely re=
fuge, the onely hope of
wretches, vnto whome
no man needeth at any
time to pray without
hope of mercy, graunte
vnto me this grace for
thy

thy ſake, and for thy holy
names ſake, that as ofte
as I think vpon thee, as
oft as I ſpeake of thee,
write of thee, read of thee
confer of thee: as oft as
euer I remember thee,
ſtand before thee, offer vp
prayſes, prayers, and ſa-
crifice vnto thee, ſo oft I
may weep aboundantly
with teares in thy ſight,
ſo that my teares may be
to me in ſteade of bread,
day and night. Thou tru
ly king of glory, & mai-

ſter

ster of all vertue, hast taught vs with thy word and with thine ensample to mourne and weepe, wheras thou saiest: Blessed be they that mourne, for they shall be comforted. Thou didst weep for thy frend that was dead, and didst let teares fall down plenteously for the city which should perish. I beseech thee (O good Jesu) by those most precious teares, and by all thy mercies and pities,

wherewith thou diddest vouchsafe marueilously to helpe and succour vs that were lost: geue mee the grace to weep, and to be earnestly repentant for my sinnes, which grace my soule desireth, & coueteth very much, and except it come of thy gift, I can not haue it, but by the holy ghost, which doth mollifie the hard harts of sinners, and prouoketh them to weeping. Geue me the grace of teares, like

like as thou gauest to our forefathers, whose examples we ought to folow, that I may bewayle my selfe in all my life, like as they did bewayle themselues day & night: geue me the dew of thy grace from aboue, and also a dew of teares beneath, ỳ my teares may bee vnto me in stead of bread day and night, & that I may be made in thy sight (O Lord my God) by the fire of thy prouocation, a bar

and acceptable ſacrifice. Make me to be mortified and killed vpon the aultar of mine hart, and that I may be receiued of thee as a fat and a ſweet ſmelling ſacrifice. Geue vnto me (O good Lord) a plentifull flowing and cleare well of teares, in ỹ which I may waſh continually this foule and ſpotted ſacrifice: for although I haue offered vp my ſelfe wholy vnto thee, by the help of thy grace. Yet ne-

uertheles, in many thinges I offende thee daily, because of my great fragilitie & weaknes. Geue me therefore the grace of teares (O blessed God) & most especially through the great sweetnes of thy loue, & the remembrance of thy great mercies, prepare this table for thy seruaunt in thy sight, and geue me power that as oft as I list, I may be satisfied of it. Graunt vnto me for thy goodnes and

pitie, ỳ this thy cup repleniſhed & filled full, may ſatiſfie my thirſt, that my ſpirite may couet the, and that my minde may burn in thy loue, forgetting all vanitie & miſery. Heare (my God) heare, thou that art the ſtirrer vp & quickner of my dul eares heare what I deſire and aſke: and geue me grace to aſke that which thou heareſt. O pitifull Lord which art wonte to bee eaſily entreated, be not hard

hard to bee entreated of me, because of my sinnes, but for thy goodnes receiue the prayers of thy seruant, and graunt me the effect of my petition and desire.

¶ In this prayer mans mynde is very much and plenteously stirred and moued, if it be sayd in quietnes.

O Lord Jesu, O gentle and louing Jesu, O good Jesu which didst vouchsafe to dye for our

sinnes, and didst rysen a-
gayne for our iustificati-
on, I beseche the by thy
glorious resurrection, to
raise me vp out of the se-
pulcher of vices and all
my sinnes, and geue me
dayly part in thy first re-
surrection, to the entent
I may receiue some part
in the latter resurrecti-
on. O most mighty king
which didst ascend into
heauen, wyth ỹ triumph
of thy glory, and sittest
on the right hand of thy
fa-

father, draw me vpward towardes thee, that I may runne after thee in the swete sauour of thine anointmentes. Let me runne and not faint whē thou drawest me & leadest me running: drawe the mouth of the soule that thirsteth after thee, vnto the high floodes and streames of thine eternall aboundance and societie, ye draw me wholy vnto thy selfe, which art the liuing well, to the in=

intent I may according to my capacitie, drinke of that wherupon I do liue. O my God, my life thou didſt ſay wyth thy holy, and bleſſed mouth. If any man thirſt, let him come vnto me and drinke. O well of lyfe, graunt vnto my thirſtie ſoule alway to drinke of thee, that according to thy holy & true promiſe, waters of life may flow out of my belly. O well of life repleniſhe and fill my

my minde full of ỹ riuer of thy pleasure. Make my hart to be dronken, as it were in thy loue, that after the manner of them ỹ be dronken with wine, which forget all thinges saue that cup, so I may forget all vaine & earthly thinges, and continually haue nothing els in my remembraunce, but thee onely, according as it is written: I remembred God, and was delighted. Geue me the holy ghost,

whome

whoine those waters did signifie, which thou didst promise to geue to them that thyrsted after thee. Graunt (I beseech thee) that I may assay to goe with my whole desire, & all my study toward that place, vnto the which we beleue thou didst ascende the fortie day after thy resurrection, that in this present misery, I may be onelye in bodye: but in thought & desire alwaies with thee, that my harte

may

may be there, whereas ỳ art which art my treasure worthy to be coueted, & much to be loued, wherwith no treasure is worthy to be compared. In this great flood of this life, whereas we are tossed with stormes on euery side, there is no stedfast standing, or place hie enough aboue ỳ waters, no not for the foot of a doue to rest vpon, in this (I say) there is no safe or quiet peace, no where a-

ny

ny sure rest, euery where battayle and strife, euery where enemies and fightings without doores and feare at home within doores. And forasmuch as the one part of vs is heauenly, & the other earthly: our body which is corrupted, doth loden and is burdenous vnto ꝑ soule: therefore my mind which is my fellow, and frende, being weery with wandring forth of the way, is sicke, & lyeth all to tosse, and

and rent, of those things which it hath passed by. It hungreth & thirsteth greatly after vanities, & I haue nothing to set afore it, because I am pore and a begger. Thou (O Lord my God) art rich in all good thinges, and the most plentrous geuer of the dainties of heauenly societie, geue meate vnto the weery: not such as it lusteth after, but suche as is conuenient for it. Gather together the dispersed,

ſed, renue and refreſh the
corne, loe, he ſtandeth at
the doze and knocketh. I
beſeech thee by the bow-
els of thy mercy, where-
with thou being the day-
ſpring from an high haſt
viſited vs, open the hand
of thy pitie to a wretche
that knocketh, & vouch-
ſafe mercifully to bid him
enter into thee, and that
he may reſt with thee, &
be refreſhed of the, which
art the liuing and heauē-
ly bread, wherwith whē

he

he is ónce fedde, and that his ſtrength is come to him againe: he may aſcẽd vnto moze high thinges. And being lifted vp out of this vale of miſery & teares, with the winges of his godly deſire, he may flie vnto the heauẽly kingdom. Let my ſpirite (O Lozde I beſeech thee) take winges as an Egle, and flye without fainting, let it flye, and come to ỹ beutifulnes of thy houſe, & to the place

where thy glory dwelleth, where as vpon the meat tables of thy supernall citezens, it may bee fed of thy secretes, in the place of thy pasture, by the most pleutifull riuers sides. Let my hart rest in thee my God, my hart I say, which is as though it were a great sea swelling with waues. Thou which diddest rebuke the windes and the sea, and there was made straight way a great calme: come

and

& walke vpon the floods of mine hart, that all things which belong vnto me, may be made caline and cleare: that I may embrace thee which art mine only God, and that I may behold the which art ỹ sweet light of mine eyes, without any blinde darknes of troublesome cogitations & thoughts. Let my minde flye (O Lord) vnder the shadow of thy winges from heat, that it being coured wi

the temperatnes of thy pleaſant coolnes, may ſing ioyfully, and ſay: I will lay me downe, and reſt in peace. Let my memory ſleepe (O my God I beſeech thee) from all euils, make it to hate iniquitie, and to loue righteouſnes. For what can be better or more delectable, then in the middeſt of the darkneſſe of this life and amongeſt the manifolde and bitter miſeries of the ſame, to deſire feruently hea-

heauenly ſweetnes? to co uet euerlaſting bleſſed= nes? a mans mind to be= hold euer there, whereas he may be moſt ſure to haue infallible, and true ioyes. O Lord which for thy louing kindneſſe art moſt worthy to be deſie= red & coueted of all thin= ges, whē ſhal I ſee thee? when ſhall I appeare before thy face? when ſhal I be ſatiſfied of thy glo= ry? whē wilt thou bring me foorth of this darcke

priſon, that I may con-
feſſe thy name, ſo that af-
terwarde I bee no more
pricked: when ſhall I
paſſe and goe to that mer-
ueilous & beautifull houſe
of thine, whereas ỹ voyce
of gladnes and reioyſing
doth ſound in the taber-
nacles of iuſt men. Bleſ-
ſed are they that dweell in
thy houſe (O Lord) they
ſhall prayſe thee euer,
world without ende. Bleſ-
ſed are they, yea, bleſſed
in deed, whom thou haſt

cho-

chosen, & taken into that heauenlye inheritaunce. Beholde (O Lorde) thy saints florish before thee, like vnto lilies, for they are replenished with the plenteousnes of thy house and thou dorst geue them to drinke of the flowing riuer of thy pleasure, because thou art the well of life, and in thy light and brightnesse they do see light, so greatly that they them selues which are a light, which was made

bryghte by thee O God, which doeſt gene them light, do ſhine like vnto the ſunne in thy light. O how marueilous, how fayre and beutifull, howe acceptable ar thy manſi-ons and dwelling places of thy houſe, O Lorde of powers. My ſinfull ſoule doth couet to enter into thein. O Lord I haue lo ued the comlineſſe of thy houſe, & the place where thy glory dwelleth, I aſ-ked one petition of thee,

(Lord)

(Lord,) and the same will I require, that I may dwell in the house of the Lord all the dayes of my life. Like as the hart coueteth to go vnto the water brookes, euen so doth my soule desire to come vnto thee. O God when shall I come and appear before ỹ face of my Lord? when shall I see God, after whome my soule longeth very sore? when shal I see him in the land of the liuing? For in this

land of the dead, he cãnot bee ſeene with mortall eyes: what ſhall I do wretch that I am, which am fettered with the heauy gines of mortalitie? what ſhall I do? whileſt we continue in this body we goe aſtray from the Lord: wee haue here no abiding place for euer, but we labor for one that is to come. Our free citie is in heauen. woe is me, mee thincke I dwell amongeſt the barbarous nations

nations and infidels: & not amongſt the faithfull Iſraelites, I led my life in the tentes of Cedar. My ſoule hath dwelt too long with them that hate peace and quietnes. Who will geue me winges as a doue, that I may flye, and reſt me. There is nothing that I deſire or delight ſo much in, as is to be in my Lords cõpany: it is good for me to cleue vnto God. Oh graunte me (O Lord,) whileſt I

am

am in this frayle mem-
bers, to sticke vnto thee,
as it is written: He that
cleaueth vnto the Lorde,
is all one spirite with
him. Geue me therefore
I beseech thee, the wings
of contemplation, wher-
with when I am appare
led, I may flye vpward.
And forasmuch as euery
vnlucky and infortunate
thing lyeth beneath; do
thou O Lord hold vp my
mind, lest it fal headlong
into the lowest bottoms

of

of the darke valley: & lest the shadow of the earthe should come betwene, & seperate it from thee, that art ꝑ bright sonne of righteousnes: and lest it once hid with the cloudes of darknes should not haue libertie, but be letted to loke for heauenly things which be aboue. Therefore I do assay to go vpwarde vnto the ioyes of quietnes and peace, and vnto the delectable and pleasant state of light. O

holde my hart with thy
hande, becauſe it cãnot be
drawn vnto high things
without thee. Therher
do I make haſt, whereas
moſt chief and principall
peace raigneth, and con-
tinuall quiemes ſhineth
forth. Hold and gouerne
my ſpirite, and take it ac-
cording to thy will, that
thou being a guide vnto
it, it may aſcende into the
region & country of plen-
tifulnes, whereas thou
feedeſt Iſraell euerla-
ſting-

stingly, with the food of truth, to the entent that there at ỳ leaſt wiſe with my ſwift cogitation and thought, I may come nie thy wiſedome, which remaineth aboue al things ouerpaſſeth all thinges, & gouerneth all thinges. But alas there be many thinges, which when my ſoule woulde flye vnto thee, do cry out vpon it. Commaund them all (O Lord) to hold their peace and ſpeake not vnto me:

as

as for my soule it selfe, let it geue neuer a worde to aunswer: let it passe by all things: let it clime aboue al things that be created, and come vnto thee, and that it may fastē the eyes of fayth vpon thee which art the onely creator of al thinges: let it couet vnto thee, & be bent towardes thee: let it thinke vpon thee by meditation and contēplatiō: let it lay thee before his eyes for it self: let it role and tosse thee

in

in his hart: thee (I say) which art the true & chief goodnes, & the ioy that will remaine euer without ending. There is surely many contemplations, in the which mans soule is marueilously fed of thee, but in none of them my soule is so much delighted, nor yet hath so good rest in, as in thee: And when as it thinketh vpon thee, and hath thee onely in contemplation: Oh howe mutch is thy

ſweetnes, O Lord: how marueilouſly doeſt thou enſpire the harts of them that loue thee: how delectable is thy loue: the fruition whereof they haue yͤ loue nothing but thee: they ſeek for nothing els: they couete to thincke of nothiug els. Happy are they whoſe onely hope thou art, which haue no truſt but in thee onely, & all theyr whole worke is prayer. Bleſſed is he that ſitteth ſolitarely alone, & hol=

holdeth his peace, & standeth vpon his ward that he is set to keep continually day and night, that yet while he is in this fraile body, he may be able to taste somwhat thy pleasantnes. I require thee by those thy wounds which bring health vnto vs, which wounds thou suffredst vpon the crosse, for our health, out of the which thy precious blond wherewith thou redeemedst vs, did distill and

drop downe: wound this my sinnefull soule, for the whiche also thou diddest vouchsafe to die. Wound it (I say) with the fiery & mighty dart of thy great charitie: for the worde of God is liuely and effectuous, and more pearcing, and sharpe, then any two edged sworde. Thou O chosen dart & most sharp sword, which art able by thy power to pearce thorough the hard shielde or buckler of mans hart, fasten

sten and stick the shaft of thy loue in my hart, that my soule may say vnto thee. I am wounded w̄ thy charitie, so that forth of that same woūd of thy loue, teares may flowe most plētcously both day & night. Strike (o Lord) strike I beseech thee, this most indurated and hardened mynde of myne, with the sharpe dart of thy loue; and pearce it deper and deper, into the innermost partes there-

of, by thy mightie pow=
er, and so bring out of
my head, aboundance of
water, and out of myne
eyes, a very well of
teares, continually run=
ning thorowe the great
affect & meruailous de=
sire to see thy glory, that
I may mourne day and
night, without taking
any comfort in this lyfe,
vntill (in thy heauenly
weddyng chamber) I
may see thee my welbe=
loued & beutifull spouse,
my

my God and my Lorde. And that there when I see thy glorious, meruei-lous, and beutifull face, full of all swetenes, to-gether with them which thou hast chosen: then I say, I may worshippe humbly thy maiesty, and there at the last being re-plenished with heauenly and vnspeakable reioy-sing of euerlasting glad-nes, I may euen cry out with them that loue thee (saying). Beholde that

which I haue long deſi=
red, now I haue obtei=
ned. For I am ioyned
in heauen vnto hym,
whom, when I was in
earth, I loued with all
my ſtrength: with all my
charitie I embraced him
vnto whom with all my
loue I did ſtick & cleaue.
Him do I praiſe, bleſſe, &
worſhip, that liueth and
raigneth GOD world
without end. Amen.

☞ A prayer in tyme of
tribulation.

Haue

HAue mercy on me (o lord) haue mercy on me a most wretched sinner, which do commit wickedly, and do suffer therfore worthely, which do sinne continually, and suffer thy scourge therefore dayly. If thou take my dayly tribulation as a recompẽce for the euils which I haue committed: thẽ it is not so much that I suffer. For it is a great deale more grieuous which I haue trel-

passed, then that which I do suffer. Thou art iust, O Lord, and thy iudgement is according to right. Yea, all thy iudgements are iust and true, and thou (O Lord our God) art iust & righteous: for there is no iniquitie in thee. Thou doost not vniustly, nor yet cruelly scourge and punishe sinners. O almightye and mercyfull God, which when we had no being at all, diddst migh-

mightily create & make vs. And when we were lost by our owne faulte, thou by thy pitie & goodnes marueilously diddest reconer vs. I know and am very certain and sure that our life is not led by sodeine motions, but it is disposed and gouerned of thee O Lord our God. whereby I knowe thou takest care for all men, & most chiefly e for thy seruauntes which haue put their whole hope in thine onely

onely mercy: Therefore do I beſech and humbly require thee, that thou wouldeſt not deale with me according to my ſins, wherwith I haue deſerued thine anger, but according to thy great mercifulnes, which exceedeth the ſinnes of the whole worlde. Thou O Lorde, which outwardly doeſt punish & ſcourge, graunt me inwardly a patience, that will neuer fayle, ſo that thy prayſe neuer departe

parte away from my mouth. Haue mercy on me (O Lord,) haue mercy on me, and helpe me, as thou thinckest best to be most necessary for my body and soule. Thou knowest all things, thou canst doo all thinges, which liuest for euer and euer.

¶ A very deuout prayer to the Sonne.

O Lord Iesu Christ sonne of the liuing God, which

whiche being vppon the crosse, with thy handes spread abroad, for the redemption of all mankind didst drinke the most bitter cup of thy passion: I beseech thee ỳ thou wouldest vouchsafe, to geue me helpe this day and euer. Lo, I a poore wretch come vnto thee which art ritch: a sinner, vnto thee that art mercifull. Let me not returne home contẽned and despised with nothing. I begin an hungred,

gred Let me not leaue of
fasting: I come vnto thee
as though I were fami-
shed, let me not go away
vnfed. Although before
I eat, I sigh and sorow:
yet after my sorow gene
me somwhat to eat. First
of all good Iesu, I ac-
knowledge before thy
maiestie mine vnright-
ousnes toward thee. Be-
holde (O Lorde) I was
conceiued in sinne, and
borne in the same: & thou
didst wash them of from
me,

mee, and sanctified mee: but I afterwarde defiled my selfe with bigger and more greeuous sinnes. For I was borne in sinne of necessitie, because I coulde bee borne none otherwise: but afterward I rolled my self willingly in sinnes. Neuertheles thou (O Lord) being mindful of thy pitie, didst take me out of the house of my carnall father, and out of the tentes of the vngodly, and hast enspired

, red me & put me in mind, to follow thee, with the generation of them that seeke thy face, of thē that walke in the right path of them that abide and continue amongst the lilies of chastetie, and of them that sit downe toge ther with thee at supper of most scarcitie, and lesse excesse. But I an vnkind person, forgetting so ma ny great benefites, after that I was entred into religion and holines, did

commit many vnlawfull thinges. I did offend wonderfull vngraciously: and where I should of right haue amended mine euill life, & left my sinnes: I heaped sinnes vpon sinnes, and these be the euils (O Lord) wherwith I haue dishonoured thee, and haue spotted and defiled my selfe (whom thou didst create after the similitude & likenes of thine owne selfe) with pride, vaine-

glory,

glory, and other many euils, wherewith myne vnlucky soule is vexed, punished, torne, and destroyed. Beholde (O Lorde) myne vnrighteousnes is gone ouer my heade, and are lyke a sore burthen, ouer heauy for me to beare. And except thou whose propertie is euer to haue mercy and to forgeue, doe lay vnder me the right hand of thy maiestye: I shall be constrayned miserablye to

ſinke into the deepe, and be drowned.

Geue heede O Lord God and behold, becauſe thou art holy, loke how myne enemy aſſaulteth me ſaying, God hath forſaken him, I will perſecute him and catch hym, becauſe there is no man that wyll deliuer hym. But thou Lorde how longe? Turne agayne & deliuer my ſoule, ſaue me for thy mercies ſake. Haue mercy vpon thy

ſonne

ſonne, whom thou haſt
brought forth wyth no
ſmall ſorrow and payne:
and be not ſo ententife
vnto myne cuilnes, that
thou forget thyne owne
goodnes: what father is
there but he will deli-
uer his ſonne? yea, and
what father is there
that will not correct hys
ſonne and chaſten hym?
but with the rod of pitie.
Therefore, O father and
Lord, although I be a
ſinner, yet can I not

chuſe but be thy ſonne, becauſe thou haſt made me, and made me againe whē I was marde with ſinne. Repayre and amēde me now (O Lord) but fyrſt of all, I being mended & chaſtiſed wyth thy ſcourge, deliuer me to thy ſonne. Can a mother forget the childe ſhe bare of her wombe: and ſurelye, although ſhee ſometymes be ſorowful, yet thou (O father) haſt promiſed not to forgette

vs. Beholde I crye, and thou dooſt not heare me, I am vexed with ſorrow, and thou comfortest me not. What ſhall I ſay? or what ſhall I do, moſt wretched caitife that I am? I beyng deſolate of ſo great comfort, and caſt out from the ſight of thyne eyes. Wo be vnto me, frō how great goodnes into how great a miſchiefe am I fallen? whether purpoſed I to goe, and whe-

ther am I come? where am I? and where am I not? whom did I study to attayne vnto? and what euils haue I obteined? I sought for good thinges, and beholde I haue found trouble and care. Behold now I am in ỹ state of death, & Iesus is not with me. And surely it were better for me to haue nothing at al, yea no being at all, thẽ to be wout Iesu. It is better not to liue, thẽ to liue with-

without life. And thou O Lord Jesu, where be thine old mercies? wilt thou be angry towardes me for euer? Be pacified I beseche thee, and haue mercy vpon me, & turne not thy face away from me, which to the entent thou mightest redeeme me, didst not turne away thy face from them that rebuked thee, and spitted vpō thee. I confesse and acknowledge that I haue sinned, and my

my conscience deserueth damnation, and the penaunce that I am able to do, is not sufficient to make amendes for mine iniquities. But sure and certayne I am that thy mercy exceedeth all offences that a man can do. Oh do not (I beseech thee most pitifull Lord) write my haynous sinnes agaynst me, that ỹ shouldest enter into iudgemẽt with thy seruaunt. But according to ỹ multitude

of

of thy mercies, crosse & blot out mine iniquities. woe be vnto me wretch that I am, when the day of iudgement commeth, & the bokes of cõsciences shall be layd wide open, whẽ it shalbe sayd of me: Lo, loke vpõ this felow, and his workes: what shall I do then, O Lord my God, when the heauens shall reuele & shew forth myne iniquitie, and the earth shall arise vp & testifie myne iniquitie, against

against me? Beholde I shall be able to geue neuer one worde to aunswer, but to stande in thy presence trembling, quaking, vtterly confounded and holding downe my head for shame. Alas wretch that I am, what shall I say? I cry vnto thee O Lord my God. why am I consumed & fretted with holding my peace? But if I shoulde speake, my griefe would not cease: And if I holde my

my peace, I shall be most bitterly vexed within me Mourn O my soule, and lament as a widowe for her first husband that she had in her young age. Soule wretch, and crye out vp weping, because thy spouse Christ hath forsaken thee. O God almighty, let not thine anger fall vpon me: because that if thou lay so much to my charge, as is due for my sins, it is so much that I can not receaue it.

Surely

Surely my power is not able for to suffer or beare it. Haue mercy vpon me, least I dispaire: but in dispairing I will take hart to me, and be some-what comforted. For al-though I haue commit-ted so much that thou mayst cõdemne me wor-thely: yet thou hast not lost that wherwyth thou wast wont to saue sin-ners, neyther doost thou reioyce at the destruction and losse of thẽ that die:

yea,

yea, to the entent ỹ dead men might liue, thou thy selfe didst die, and thy death did kill the death of sinnes. And if they were reuiued agayne, & did liue by thy death: I beseche thee, let not me die, now that thou liuest. Sende downe thy hand and power from hye, and deliuer me out of the handes of myne enemyes, that they reioyce not ouer me, and say: let vs deuour hym.

who

who euer (O good Iesu) needed to mistrust of thy mercy? which when wee were thine enemies, diddest redeme vs with thy bloud, and reconciled vs vnto God. Beholde, I being hid vnder the shadowe of thy mercy, do come vnto the throne of thine glory, requiring, and I do runne crying, and knocking, vntil thou take pitie vpon me. For if thou diddest call vs to pardon and forgeuenes.

be-

before wee laboured for pardon, how soone shall we obtayne forgeuenes, when we aske it? Do not remember (O most bountifull Jesu) thy iustice toward a sinner: but thinke vpon thy liberalitie and gentlenes towarde thy creature. Do not remember thine anger towarde the guilte, but remember thy pitie & mercy toward a wretch. Forget me in that I proudly did prouoke and moue thee to

wrath, and looke vpon a wretch that calleth vpon thee. For what is Iesus but a sauiour? Therefore good Iesu, for thine own sake, arise, and helpe me, and say vnto my soule: I am thy health, & thy safegarde. I presume much and am very bolde of thy goodnes (O Lorde,) because thou doest teach vs to aske, to seeke, and to knocke: wherfore, I being admonished by thy word, do aske, seeke, and knocke,

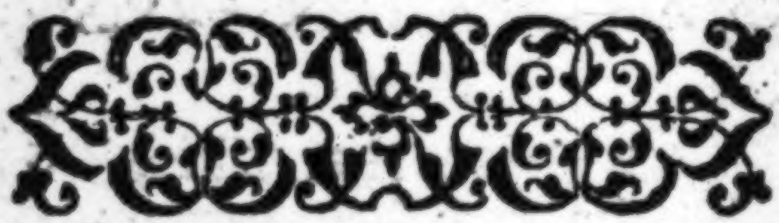
knocke. And thou (O Lord) that commaundest vs to aske, make me able to receiue: thou that geuest counsel to seek, graūt that I may finde: thou that teachest vs to knock, open to mee when I knocke, and confirme me which am vnstable and wauering: restore mee that am lost: rayse me vp that am dead: and vouchsafe to direct and gouern in thy fauour all my senses, my thoughtes, and

doings, that from hence-
foorth I may ſerue thee,
I may liue toward thee,
and that I may commit
my ſelfe vnto thee. I
know (O my Lord) that
through this that thou
haſt made me, I owe and
am in debt vnto thee, euē
mine owne ſelfe: and be-
cauſe thou haſt redeemed
me, and waſt made man
for my ſake: for this (I
ſay) I owe vnto thee
more then my ſelf. Lo, I
haue no more: neyther

can

can I geue that which I haue vnto thee, without thee. But do thou take me, and drawe me vnto thee, that I may be thine in following and louing thee: like as I am thine in condition & creation: which liuest and raignest world without ende. Amen.

FINIS.



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(†)